513 [516] on the ground in the position known by the name "aztec"—on their knees, the legs and feet flat on their inner side and the buttocks resting [306] on the heels. Or else they cut, polish and file beads from nut- [515] shells or sea shells, earrings or other ornaments. And if the work bores them, they pick the lice from one another, stroll around or sleep.

512 During the warmest hours the camp is silent. The inhabitants, 521 silent or asleep, enjoy the uncertain shade of the shelters. The rest of the time, the occupations are carried on with animated conversations. Nearly always gay and laughing, the Indians exchange jokes, and sometimes, with unmistakable gestures, obscene or scatological accounts which are greeted with great shouts of laughter. The work is often interrupted by mutual visits or questions; when two dogs or birds copulate, everybody stops and contemplates the operation with fascinated interest; then work is taken up again, after an exchange of commentaries about this important happening.

512 The children lounge around during a great part of the day, the girls surrendering themselves at times to the same jobs as their elders, the boys idle or fishing along a stream of water. The men remaining in camp dedicate themselves to basketwork, making arrows and musical instruments, and sometimes to performing some small domestic service. Complete accord usually reigns within the household. Toward three or four o'clock, the other men return from the hunt, the camp becomes animated, the conversation becomes livelier, groups form, different from family agglomerations. They eat yucca cakes [262 and everything found during the day: fish, roots, wild honey, bats, 824] little animals captured, and small sweet nuts from the palm bacaiuva (Acrocomia sp.). Sometimes a child begins to cry, quickly [856] consoled by an elder. When night falls some women, chosen daily, go to collect or cut down in the neighboring woods the store of wood 512 for the [17] night. They can be seen returning in the twilight, 313 staggering under the load which pulls the tumpline used for carrying 482 it. To unload, they crouch and lean backwards a little, letting their bundle of bamboo rest on the ground in order to disengage the tumpline from their forehead.

512 In a corner of the camp the branches are amassed and each one supplies himself in proportion to his needs. The family groups form around their respective fires which begin to glow. The evening is passed in conversation, or else in singing and dancing. Sometimes these distractions are prolonged far into the night, but in general, after some amusements of caressing and friendly fighting, the couples draw closer together, the mothers clutch their sleeping infants to them, everything becomes silent, and the cold night is

857 b5, who insists that the treatment that one gives the small ani-
609 mal to divest it of its hair be applied to the ethnologist:

21. nẽiuyenãghẽẽ nẽuyẽẽguedne (b1)
Put his beard in the fire! Roast his beard!

857 In general, they are to be good companions, enthusiastic, and
157 untiringly avid for games that are shown them. In exchange, they are very obliging informants once they have become friends. Al-
[551] most all the information which we were able to gather concerning proper names comes from them.[1]

231 This chapter cannot be ended without presenting some observations relating to domestic animals. Not only do the children actually live in very intimate relationships with the animals, but the latter are treated in the family like real children at least outwardly. We mean that they share the group's food, benefit from the same manifestations of tenderness or interest—delousing, games, conversation, caresses—as the human beings. In everything, their treatment is [73] curiously the same. The Nambikwara have numerous domestic animals, first of all dogs, and cocks and hens, who are all descendants of those introduced in their region by the Rondon Commission; monkeys, parakeets, birds of various kinds, and finally, the caetetu, the coati (Nasua sp.), the jaguatirica. Only the dog seems to have acquired an
[224] occasionally utilitarian role in the service of women, for hunting with the digging stick (cf. quotation No. 16). The men never use them for hunting with bow and arrow. The other ani-
231 mals are raised for the purpose of pleasure. They are not eaten,
262 the people do not consume the eggs of the hens who lay them in the bush. But they do not hesitate to devour a young bird if it dies after a vain attempt at acclimatization.

The terms used for behavior regarding animals are the same as those used for humans. They say dehẽna uẽtte uẽkɔrage, "the woman caresses the baby," or uãinuẽtte uẽkɔrage, "the woman caresses the puppy."

231 While traveling, except for the animals capable of walking,
482 the whole menagerie is packed with the other baggage. The monkeys, attached to the women's hair, adorn them with an amusing living helmet, elongated by the long tail curled around the neck of the bearer. The parakeets and hens perch on top of the baskets, other animals are held in the arms. None of them receive abundant nourishment but, even in days of need, they
231 521 have their share, however little it may be. As compensation, they are an endless subject of distraction for the group, the

[1] [i.e. From the children.--Analyst]

231 principal spectacle for amusement. One hears such exclama-
521 tions as:

22. ɨakhũninde ɾteru ɰirokũnene (b1)
The flying ants! He (the monkey) catches them to eat!

They talk to the monkey while giving him fruits: ɰosɾ, "take!" and as the monkeys live very intimately with the dogs, they laugh hilariously seeing their goings on:

23. hõte ɰãinde miramiraɨna hõte ɰairɾdnɨena (b1).
The monkey mounts the back of the dog! The monkey bites the dog!

and again:

24. kuɣariɨena tãkɲlahẽ tãkela ãɣoriʃẽ kãdaɨena (b1).
It is balancing head down, head down it balances, it fell! (the monkey).

231 The children like to play at burning animals, and when
857 insects are involved, they are allowed to do so; but if they try
[865] to burn domestic animals by touching them surreptitiously with a piece of smoldering wood, they are severely reprimanded.

[74] THE GRANDPARENTS

603 We use the term in the classificatory sense, that is, the members of the third ascendant generation. In general, there are few—two in restricted group a1, five out of 75 persons in the enlarged group, three out of 31 in enlarged group b1 (in this estimate we do not include A1, a2 and a14, who can be classed as grandparents indirectly). This small number is
[765 explained, in part, by the very high mortality rate of the
887] Nambikwara, and partially also by the fact that aged persons, although participating in the nomadic life, do not move with the same mobility as the other members of the group, and are met more rarely. Whatever the case may be, the grandparents share the life of their descendants. The founding of a new family does not erase the ties between adults and their parents. We have underlined several examples while studying the phenomena
[592] of residence. Aged or widowed parents join the household of their son or daughter, either permanently or temporarily. Thus, in the absence of his son-in-law (A21) and of his wife (a18), A17 installs himself with his daughter (a22) and her baby (a23). She is the one who cooks manioc and cumaru nuts for the three.

802 a special term ba is found, to designate a duo or a pair.

NAMES OF NUMBERS

Numbers	Dialects a 1/2.	Dialect b 1.	Dialect b 2.	Dialect c.
One.....	kənãge	nãgɔna, kanãkero	najukənada-ĩsaore	amẽro
Two.....	searu	nabaãm, baãdo	baãsore	balẽne
Three.....	nuneseare-kənage	nabãgɔna	uãinsore	balaãmero
Four.....	desanu	nabaũda	uaidnaĩsore	
Five.....	dasarẽnere	nmba-nmba-nagena	nikuãinsore	
Six.....	anere		uãidna-ãĩsore	
Seven.....	toãidenere			
Eight.....	uakesauntnere			
Many.....	sãklaere	uãignine kuãintege	deindarĩsore	ãlele

[116] In the a 1/2 vocabulary, the terms indicated for "four" to "eight" probably represent less the names of the number than the descriptive terms of the operation which consists of adding a new unit to a whole. In the b2 vocabulary, the original word employed for "three" is apparently connected with the same origin as that of dialect b1 signifying plurality. The terms used for "four," "five" and "six" are probably descriptive of the manipulation.

●[521] In conversation, the exclamatory forms are used, for example in discussions among men upon their return from hunting:

55. nãgɔnaarenĩani baãneniani baãnegɔreniani bãde-bãdeniani baabãakənaãniani. (b1)
"I killed one myself--two, myself--three, myself--four, myself--five, myself."

In older versions, the old women (since
the old women share the magic powers of the men among the Nambikwara 773
as also in other tribes) (4) was undoubtedly not content with measuring the 171
[789]

4. Cf. above, p. 101.

fall of water by the duration of the fall of her nuts, she actually provoked it [538]
by throwing them. Whatever the case may be, "magical projection" is
probably found at the origin of the theme of the throwing of small fruits or
grains in South American folklore.

[122] PSYCHOLOGICAL ATTITUDES

The Nambikwara offer the observer a very special psychological 157
and moral aspect, and one which we have not found again either among
their immediate neighbors--Paressi, tribes of Guaporé, and Tupi of the
Gi-Parana--or among other South American tribes. It is worth an attempt
to separate its principal characteristics. Few of the primitive South
Americans display so much spontaneity and freedom in their behavior. Few
manifest such ease in psychological relationships, and such grace of ex-
pression. Thus, in their relationships with the ethnologist, the informants
introduce formulae which constitute true sociological inventions in order to 157
respond to a new situation, on the part of individuals who do not use either 571
a formula of greeting or of leave-taking in their own social relationships:

60. tai undeiretnĩẽ ta eikiredniẽ uẽi iiren undetniẽ
tatiene uẽi iritiani. (b1)
I am going to sleep, I am going away, you go to sleep,
I will stay, you go away.

Or to put an end to an interrogation of which they are weary:

61. ieitiana amnentiẽ hikonariana iatiena amdeniẽ
konahdian iedetniẽ. (b1)
This is useless, it must be left; one does not see
clearly any more, this is useless, let us leave it;
tomorrow we will talk.

Or again:

62. nakanaiõniani nihin nalitiani. (b1)
I have forgotten, wait till I remember.

Their daily life is full of exuberance. It is not only in the games 157
of ball that one hears joyous exclamations: 521

63. tenũkyẽ tenũkyẽ utanãtiri (bl). 157
To me! To me! Throw! 521

However the artisan at work also makes his wife, child,neighbor participate in the execution of the work on whose vicissitudes he comments gaily:

64. itiõĩ taninjẽ diuĩn...ãmi...kãdaha...munja'lina... kãdjanene...nooja...taluunlẽ...nohin...ishena... mũnjena. (bl)
Hold it [the cord] so that I can twist it...let it go! It fell!...There!...It is difficult!....It is done!....Does it suit you?..It is ugly!...No, it is pretty!

The last formula is ritual, it is the one they use at the end of chants and dances; the protagonists excuse themselves: "it is ugly"; and the audience responds: "No, it is pretty!" [788]

[123] This politeness is not always without malice, and compliments sometimes hide attempts at mockery. We cited above the formula used by a group to depreciate their dances in comparison to those of their companions they have just met; (1) but a few hours earlier, disdaining a present of beads 157 521 576

1. Cf. p. 92.

which I offered and which were not much appreciated because of their color, they advised me:

65. mpaĩin mai'mãĩndẽ tumahĩãde (bl)
Keep them to give to the Maimandẽ.

One day we were sold poison tubes (by group a2) described as so dangerous that we should abstain from ever opening them under pain of immediate death. They proved to be empty, which testifies to great ingenuity if the mystery was improvised on our account. In any case, it throws a curious light on the relationships between neighboring groups. 439 791 157